Fire from Heauen.

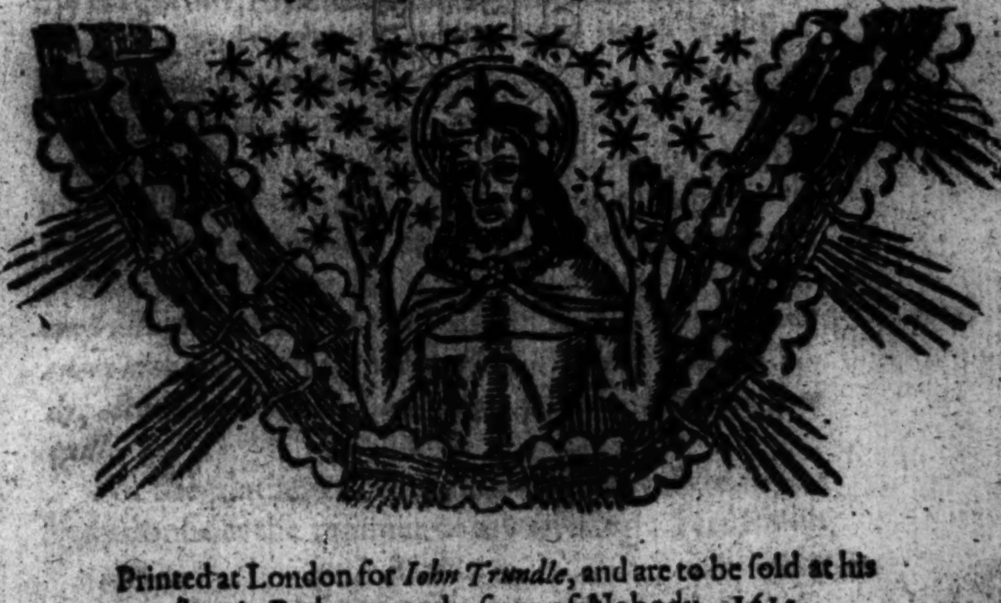
Burning the body of one *Iohn Hittchell* of Holne-hurſt, within the pariſh of Chriſt-church, in the County of South-hampton the 26. of Iune laſt 1613. who by the ſame was conſumed to aſhes, and no fire ſeene, lying therein ſmoaking and ſmothering three dayes and three nights, not to be quenched by water, nor the help of mans hand.

VVith the lamentable burning of his houſe and one childe, and the grieuous ſcorching of his wife: with the birth of a Monſter, and many other ſtrange things hapning about the ſame time: the like was neuer ſeene nor heard of.

Written by *Iohn Hilliard* Preacher of the word of life in Sopley.

Reade and tremble.

With the fearefull burning of the towne of Dorcheſter vpon friday the 6. of Auguſt laſt 1613.



Printed at London for *Iohn Trundle*, and are to be ſold at his
ſhop in Barby can at the ſigne of Nobody. 1613.

BIBLIOTHECA · BODLEIANA ·

TO

The VVorſhipfull and his much-reſpected louing friends, *VVilliam Lea*, Vicar of Chriſt-church, *Robert Weſtbury* Eſquire, *Ruben Ham*, *William Tulſe* the elder, and *William Goldwier* Gent. *I. H.* wiſheth all earthly, and heauenly happines.

WOrſhipfull and worthy friends, my end in publiſhing this Pamphlet, is not popular oſtentation: for you well know, it becommeth neither the ſeaſon, nor the ſubiect: The only purpoſe I haue, is to rouſe vp the ſloathfull careleſſe, and inſtruct the filthy forgetfull, to behold the wonderfull workes of the Lord, and thereby to grow more thankefull for his great mercy, in ſparing them: And to the end that we may all in true humility, imbrace theſe mercifull warnings of our gracious God, and ſpeedily appeale to the Throne of mercy, preparing our ſelues to meet the Bridegroome of our ſoules, who commeth in maieſtie to iudge both quick and dead. *For we muſt all appeare before the Iudgement Seat of Chriſt, that* 2.Cor. 5.10. *euery man may receaue the things which are done in his body, according to that he hath done, whether it be good or euill.*

For the plaineneſſe and rudenes of my ſtyle, if you duly conſider the manner of my writing: I truſt you will acknowledge that the power of the ſpirit is beſt ſeene in weaknes, and that plaine lines doe beſt anſwere a ſtraight leuell: the euidence of the ſpirit is beſt ſeene in plainenes: Wherefore if our Goſpell be hid, it is hid in them that periſh. But I perſwade my ſelfe better things of you, euen ſuch as accompanie ſaluation. Yf you accept of theſe my paines according to mine intent you ſhall happily eaſe your ſelues of the Mother and the Daughters forgetfullneſſe, and vnthankfulnes, and burthen me willingly with greater labor, for the further building you vp in Chriſt Ieſus. To whoſe protection I commit you. Chriſt-church this 10. of Iuly. 1613.

Your neighbour and
friend in the Lord
Io: Hylliard.

Fier from Heauen: or *A* TRVMPET SOVNDING TO IVDGEMENT, CALLING VS TO REPENTANCE, BY THE FEAREFVL

and lamentable burning of *Iohn Hitchell*, carpenter
to aſhes: together with his houſe and one child,
and the grieuous ſcorching of his wiſe by
lightning, as alſo by the burning of
another houſe ſithence, and the
birth of a Monſter. All within the
Towne and Pariſh of
Chriſt-church in
Hampſhire.

IT was the ſaying of Cambiſes, that Citties would floriſh well in proſperity, if the Inhabitants were watchefull, and ſtill imagined their enemies to be at hand. That which he ſaid for the proſperous eſtate of a commonweale, our Sauiour ſaid for the happy ſucceſſe of all Chriſtians. And both tend to ſhew that whether we reſpect the ſaftie of our bodies here on earth, or the ſaluation of our ſoules in the kingdome of Chriſt, we may not be in our callings either idle, careleſſe, or ſecure. But yet ſuch is our nature, we rather reſpect the meanes of Cambiſes, for temporall proſperity, then the warning of Chriſt, for eternall felicity. Whereby it commeth to paſſe, that wee haue commonly faire bodies, but foule ſoules: much goods, but little goodneſſe:

ſhewing

ſeeming glorious in the ſight of men outwardly, but odious inwardly in the ſight of God. According to that of the Pſalmiſt.
Pſal. 10. 6. The vngodly hath ſaid in his heart, tuſh, I ſhal neuer be caſt downe, there ſhall no euill happen vnto me. But the fayreſt Oke is ſooneſt cut downe: the fatteſt Oxe is readieſt for the ſlaughter, and the felicity of fooles, is their owne diſtru-
Pro. 1. Pſal. 73. ction. For how ſoone doe they conſume, periſh, and come to fearefull ende? Yea euen as a dreame are they when one
Annos 6. 8. 9. awaketh. Though the Lord hath ſworne by himſelfe that he doth abhor the excellency of *Iacob*, and hate his Pallaces, and therefore will deliuer vp the Citty, with all that is therein, and if there remaine ten men in one houſe, they ſhall all dye. Yet ſtill ſuch is our ſecurity that we ſay with the vnthriftie ſeruant *Tardat Dominus Venire*: Our Lord doth deferre his comming, thinking we may repent when we pleaſe, and that we ſhall haue leaſure inough, not remembring with our ſelues,
Eccl. 5. 6. That like as God is mercifull, ſo goeth wrath from him alſo, and his indignation commeth downe vpon ſinners. Therefore let vs make no tarrying to turne to the Lord, and not put of from day to day, for ſodainely doth his wrath come, and in the time of vengeance he will diſtroy vs. *Semper vigilemus bené viuendo, ne nouiſſimus dies cuiuſque noſtrum inueniat nos imparatos*. Let vs watch and wayte for his comming in honeſt conuerſation of life, that the latter day of euery one of vs find
2. Pat. 3. 9. vs not vnprepared. For he is not ſlacke, as they count ſlackeneſſe, but he is patient to vs-ward, becauſe he would haue mercey of all and none to periſh. There is not one among vs ſo iuſt as *Iacob* was, nor ſcarce one on whome the Lord will pronounce the like ſentence, ſo lamentable is our time, and ſo deteſtable our iniquities. Our eyes haue beheld ſuch ſignes as Ieruſalem did: but we eſteeme them as fantaſies, deſcanting whence they come, but not remembring wherefore they were ſent. Our eares haue heard many Ionaſſes, threatning death, diſtruction and damnation to Niniui, crying ouer vs with teares for our abhomination, yet wee rather deſire ſilkes then ſackecloth: and when we ſhould repent, we ſtudy to increaſe our pride. We haue them which cry daylie
Eſay 16. with the Prophet *Eſay* woe is me, the tranſgreſſors greeuou-

ſly) haue offended, threatning that feare, the Pit, and the ſnare, is vpon the inhabiters of the earth, he that flyeth from the noiſe of the feare, ſhall fall into the Pit: and he that commeth out of the Pit, ſhalbe taken in the ſnare, for the windowes of Heauen are open, and the foundations of the earth doe ſhake &c. Can we reade this of our ſelues? can we learne this of others? can we ſee the daily proofe of theſe Propheſies come to effect: and dare we continew ſtill rocked in the cradell of Security? like Epicures caring for nought but the belly? O monſtrous time full of deformity! O reprobate people delighting in impiety, and more brutiſh then beaſts forgetting their duty: elſe how durſt the vſurer deuour the body and thirſt for the bloud of his brother, when he readeth how the rich man burned in Hell? How durſt the Adulterer perſiſt in his laſciuious enterpriſes, when he ſeeth the ſinne of Dauid ſo ſeuerely puniſhed, the inceſt of Lot ſo greeuouſly lamented, and the wiſdome of Salomon ſo foulely obſcured? How durſt the couetous perſon heape vp riches for other, when he heares our Sauiour call him foole, that ſo prouided for his ſoule? How graceleſſely dare the Glutton maintaine his delicacie, when he remembers how Iobes children were ſlayne at their banquet? How dare the Tyrant continue his crueltie, if he regard the reuenge of the rigorous debtor? How dare our worldlings continue their pride conſidering the fall of Lucifer? How dare the Idolater doe reuerence to Images, when he heareth the heauie curſe that the God of truth pronounceth againſt him? How dare we ſweare and forſweare our ſelues, when we remember the wretched end of Nabal? How dare greedy Man to couet his neighbours houſe, when he thinketh how hungerly the dogges licked the bloud of King Ahab? How dare the moſt baſe ſwyniſh gormondizing drunkard, ſit all the day, and night, and weeke, ſwilling, ſing, and prophanely abuſing Gods Creatures, when he heareth the holy Ghoſt pronounce woe vnto them that riſe early to be drunken? How dare all foule offenders but to tremble and quake, when they heare the fearefull noyſe of the Thunder, and ſee the dreadfull blaſts of his lightning to deſcend from the heauens,

Luke 16.

and ſent from an angrie God as tokens of his fearefull indignation? In a word, how dareth euery obſtinate ſinner to delite and boaſte of his wickednes, when he knoweth that Psal. 11.7. vpon the vngodly ſhall raine Snares, Fier, and Brimſtone, & ſtormy, tempeſt: this ſhall be their portion to drinke. But ſuch is our vngodlines, that what we ſhould doe, wee ſlide backe from, forgetting God, and calling vengeance vpon our ſelues, haling ſorrow vpon ſorrow, enuying thoſe that liue well, and louing thoſe that hate goodnes. Who euer read of more Royaltie in a King, then we may iuſtly write of our learned, gracious and godly King Iames? whoſe bleſſed, peacefull, and happie raigne, the Lord for his mercie long continue ouer vs. What land had euermore plenty of all things then this Realme of England? and yet what country vnder the Sun may be compared with it for vnthankefulnes? Wee haue the light of the glorious Ghoſpell ſet vpon an hill, and yet too manie rather then they will ſee it, will ſit blind-fold in the valley of ignorance. Can any Cronicles make report of a more worthie, wiſe, vertuous, godly, & religious Prince, then the late Prince Henry? in whome the worthines of all the eight Henries before him met as in their confluence: I may ſpeake of him as the Apoſtle ſpake of thoſe (with whome he is now in companie) The world was not worthy of him: And although our ſinnes no doubt were the cauſe why he was taken from vs, yet who is the more ſorrowfull? And whereas God (bleſſed be his name) hath left vnto vs not onely the Sunne and Moone of our firmament, but alſo Charleswayne to remaine in our Horizon: D. P. A Prince, if Starres be of any truth, like to be of long life, and great learning, moſt hopefull for his time, moſt fruitfull for his hopes: ſo that I hope God hath ſaid to our Iacob, as Iacob ſaid to his Iudah, *Sceptrum non auferetur a Iuda*, the Scepter ſhall not be taken from our Iacob till Shiloah come againe into the world: yet who I ſay is the more thankefull? Our gracious King hath made many good lawes to cutte of Malefactors, but ſome eſteeme little of Gods ordinances, leſſe of his Maieſties authority, and leaſt of all of his decrees: for proofe whereof we haue ſeene (ſuch is our gracelesnes) how wickedly ſome haue growne to rebellion, whome the earth hath ſwallowed, as Corath, Dathan, and Abiram. Many haue conſpired the death both of his Maieſtie and his poſteritie, but the ſword hath, and I truſt euer ſhall cut them of before their wicked fruit come to diuelliſh ripenes. Yea, their owne tongues ſhall make them fall. And let vs beſeech the Lord of hoſts to looke downe alwayes vpon his anoynted, and to cloath his enimies with ſhame, but vpon him and his (good Lord) let his Crowne flouriſh vpon, till thou Crowne vs all in heauen.

Let vs learne by the conſuming of Sodom and Gomorrah, to flye from their ſinnes, and let vs leaue the wickednes of the old world, leaſt God deuiſe a worſe end for vs, let vs be warned by the ſinnes of Ieruſalem, to be armed with the word of truth, at the preaching of Ionas to Niniui, let the ignorant leaue to be obſtinate, and the learned ceaſe to be ſlothfull, and labour by all meanes to make the world know that the fearefull day of the Lords comming is at hand, exhorting therefore to watch, continuing in prayer. For aſſuredly this fearefull accident (I meane) the burning of this man and childe by fire from Heauen, ought not to be attributed to any naturall cauſe, but it is euen the Finger of God, threatning greater plagues to enſue, without our earneſt and hearty repentance. Neither may we thinke that this iudgement lighted vpon them for their owne proper ſinnes which might be greater then ours, but rather that our ſinnes are farre greater then were theirs, and God whoſe mercy is greater than all, hath ſent this for our example to call vs to repentance: wherefore let vs not thinke that thoſe one whome the Tower in Siloam fell, were greater ſinners then all thoſe that dwell in Ieruſalem, but rather let vs aſſure our ſelues, that vnleſſe we repent, we ſhall alſo periſh. And to ſpeake of the life and conuerſation of the man, I cannot finde or by any meanes vnderſtand, no not by reports of the neareſt or the worſt affected of his neighbours, but that he behaued himſelfe euery way in the iudgement of the world as an honeſt poore man, and a painefull labourer in his vocation. The manner of the accident was as followeth: He hauing bene on Saterday the 26.

of Iune laſt, at worke at the houſe of one Iohn Deane of Parly-Court, where he truely and painefully labored at his trade being a Carpenter, and hauing ended his dayes worke went home to his houſe as an honeſt man, to comfort his Familie with the money which he had painefully gotten, and went not (as too many Trades-men vſe to doe) to be drunken and careleſſe of their poore houſholds at home, wherein he ſhewed and gaue teſtimony to the world, of a Religious care. And after his comming home, betooke himſelfe to his reſt, and being in bed with his wife and childe, in the deepe of the night, the lightning came on ſo fiercely, that an old woman named Agnes Ruſſell mother to the wife of the ſaid Iohn Hitchell hauing receaued a terrible blowe on her cheeke (by what meanes I knowe not) was therewith awakened and cryed to the ſaid Iohn Hitchell and his wife to helpe her, but they not anſwering, the poore old woman ſtart out of the bed and went vnto the bed where they lay, and awakened her daughter, who was vpon the ſodaine moſt lamentably burnt all one ſide of her, and her huſband and childe dead by her ſide: yet neuertheles, his poore wife when ſhee ſawe her huſband and childe had thus ſtrangely finiſhed their dayes, ſhee (as it ſeemeth) thought not ſo much of the hurt ſhe had receaued her ſelfe, as ſhee was carefull to haue preſerued the life of her huſband if by any meanes poſſibly ſhee could: and therefore (notwithſtanding all her grieuous wounds, ſhee drags him out of the bed into the ſtreete, and there by reaſon of the vehemency of the fier, ſhee was inforced to her no ſmall greefe to forſake him, where he lay burning vpon the ground for the ſpace of three dayes after or thereabouts, not that there was any appearance of Fyer outwardly to be ſeene on him, but only a kinde of ſmoake aſcending vpwards from the Carcas, vntill it was conſumed to aſhes, except only ſome ſmall ſhewe of parte of his bones which were caſt into a pitte made by the place. O fearefull iudgement! Hearken to this O ye that forget God, leaſt he teare you in peeces, and there be none to deliuer you.

If this happened vnto a man of ſo vpright a conuerſation, who labored painefully all day in a lawfull calling, O what may befall you which ſit day and night at the Tauerne, whoſe prophane mouthes are filled with impious oathes and filthie Ribawdrie, whoſe whole liues and conuerſations are nothing els but ſinkes of impietie. What Chriſtian heart can chuſe but greeue to ſee the horrible wickednes, which not only before, but euery day ſithence this wofull ſpectacle, hath bene vſed in the very next adioyning-Towne, where it happened. O you that beare office and haue the gouernment of the place, I beſeech you looke into your ſelues, that no filthie conuerſation of yours, may giue incouragement to the meaner ſort, to commit the vgly ſinnes wherewith our gracious God is ſo highly offended. O remember remember I ſay, the foule taynt wherewith Ieroboam is branded in the booke of God, namely, that his example made Iſrael to ſinne: your painfull Paſtor hath euen worne out as his dayes, ſo his ſtrength and body, in exhorting you to repentance, and perſwading you to flye from the Vengeance to come. I aſſure you it ſhall be eaſier for Sodom and Gomorrah in the great day of the Lord, then for thoſe Townes, and perſons, which haue heard remiſſion of ſinnes preached in Ieſus, and yet haue not repented. For The ſeruant that knoweth his Maſters will & doth it not, ſhall be beaten with many ſtripes. If the reuerend, and childiſh feare of God cannot winne vs to eſchew euill and to doe good, yet let the ſeruile, and ſlauiſh feare of puniſhment, ſtay and make vs afraid to perſeuer in our euill, leaſt according to the righteouſnes of the ſame in our ſelues, at laſt we receaue double damnation in our bodyes. But to our purpoſe, if I ſay this hapned in a greene tree, what ſhall become of vs, that are drie and withered: and ſith it lighted vpon ſome of vprighter conuerſation then our ſelues, O what ſhall become of vs vile wretched creatures, that delight in nothing but ſinne, and haue as it were ſold our ſelues to worke wickednes in the ſight of God? The Lord giue vs grace to iudge our ſelues, that we be not iudged of the Lord.

Now let vs conſider the Time when this fearefull iudgement happened, ſurely about Mid-night. The like we may reade in the booke of Exodus where the Lord ſaith, at Mid-

night he will goe forth into the middeſt of Egypt; and all the
firſt borne in the land of Egypt ſhall die. Why in the night?
but that we may learne how as well in the Night as in the
Day the Lord executeth both Iudgement and mercy: Iudge-
Ioſhua 8.3. ment as we ſee in Ioſhua his direction againſt Ai, whereby
their fearfull ouerthrow followed: many thouſands of them
being deuoured by the ſword, and their City conſumed with
fyre: So when they ſlept, the wrath of God awaked and
marched towards them ſpeedily. So againe the fiue Kings
in the Night God directed his ſeruant againſt them, Who
came vpon them ſodainly, and deſtroyed them with a great
ſlaughter.

Thou foole, this Night ſhall they tak e away thy Soule, &
then whoſe are all theſe? &c. Other Kingdomes and Coun-
tries about vs, what fearefull Night-cries they haue had,
when we ſlept in peace, wiſedome and thankfulnes ſhould
conſider.

Then for mercies receaued, in like manner you ſee the
1 Reg.3.5. Scriptures: Solomon had that comfortable conference
with God in the Night, wherein God granted him the thing
he ſought for, appearing to him in a dreame. *Daniel* in the
Dan.2.19. Night found mercy with God, to haue the Kings dreame
Acts 12.8. reuealed vnto him. Peter in the Night, was deliuered
from danger: Paul and Silas in the Night ſinging a Pſalme,
found the comfort there ſpoken of. So both Iudgement and
Mercy, awake and walke in the Night. The vſe whereof,
vnto vs ſhould be euer to ſtir vs vp, both to goe to bed as we
ought, and to bleſſe the night as the godly haue done: For the
firſt we may take Dauids example, I will lay me downe and
Pſalme 4.8. take my reſt, for it is thou Lord only that makeſt me dwell in
ſafetie: and for the ſecond, he alſo in many Pſalmes may
inſtruct vs, for euery night ſaith he, waſh I my bed, and wa-
Pſalme.6.6. ter my couch with teares: which Dauid did not for any pu-
ſillanimitie, or weakenes: (for we knowe he was a man of
a valiant courage) but only out of a ſweete feeling that he
had in his night Meditation, of the great goodnes of God
towards him many wayes, and his owne to great inability
to doe to him againe for the ſame, as he deſired. And what
better

better time can we take to plow vp the fallow ground of our hearts before him, and to conſider his fauors and our faultes, opening euen all our woes and griefes vnto him: that as the night naturally, is moyſt and ſhewry more then the day, ſo we likewiſe, may raine downe abundance of teares, praying for our ſinnes, and thanking him for his goodnes, knowing it is a moſt aſſured truth, that no dewe of the night can ſo glad the earth, as this ſweete moyſture of thy wet eye in theſe reſpects doth pleaſe thy God. At Midnight ſaith *David* Pſal.119.62.
will I riſe to giue thankes to thee, becauſe of thy righteous judgements: In the night I comune with mine owne heart, & Pſal.77.6.
ſerch out my ſpirits. Therfore I ſay again, ſith mercy & iudgement thus ſtir in the night, the one for Gods children, yͤ other for his enemies, awake thou that ſleepeſt in moſt dull ſecurity, going to the bed as the dogge to his kennell, without any thought either of God, or Diuell. Full little doſt thou know what may happen to thee before it be day. It may be with thee, as with the firſt borne of Egypt, with the fiue Kings, with the Citty Ai, with this poore (though [illegible] rich) man and his Child, thy ſelfe may be dead as he is, thy houſe on fier as his was, thy goods ſpoyled and Children deſtroyed as his were, and as many wofull miſeries vpon thy wife and friends as there are vpon his. Wherefore goe to bed with prayer, awake with prayer, and riſe with prayer. Let God and grace be in thy firſt thoughts, and not malyce and wrath, not Sheepe and Oxen, not money and wracke, which all periſh with thee when God is angrie. Wee ſee what hath happened before our eyes, God giue vs all grace to be warned. What, ſhal we now be vnmindefull of theſe things? vnthankefull to God and vnfaithfull to our owne ſoules? ſhall we continue in lyes, luſts, oathes, aſpiring practiſes, or malitious trappes? No, we will make and obſerue this vow, We will not ſuffer our eyes to ſleepe, nor our eyelids to ſlumber, we will neither continue our tongue to betray our brother, nor our bodies to betray our ſoules: we will endeuour to leade a iuſt, and holy, and ſober life, this we deſire, for this we hunger and thirſt, this we vowe, for this we pray the Lord heare and graunt vs this petition.

Eze.9.4. O then let vs mourne and weepe for our offences and for all the abhominations, ſo ſhall we be marked in the foreheads to be preſerued from the euill to come, nay, ſo ſhall wee be bleſſed, for ſo the mouth of truth hath pronounced, we ſhalbe comforted. Mat.5. Our ſinnes are the vnfruitfull thornes that choake the good ſeede of vertue and grace, the corrupters of Iudgement, the ſeducers of will, the betrayers of vertue, the flatterers of vice, the vnderminers of courage, ſlaues to weakenes, infection of youth, madnes of age, the curſe of life, and the reproach of death: the leaſt of our boſome-ſinnes is [illegible] in the hand, and a Serpent in the heart, a Cancer, a Spider, an euill Spirit, and the fruite thereof is death. Eſa. 3. O ye then that with thoſe Mincing dames in Ieruſalem, are loath that the ſoles of your feete ſhould treade vpon the earth, ye may be hurryed betweene Heauen and Earth, but neuer will be carried as Elias, vnleſſe in a fiery-Chariot. Ye that ſet more by Agar then Sara, more eſteeme your bodies then your ſoules, feare and tremble at the Lords Iudgements. O that blindenes of mans minde, and that madde doubting of Gods diuine promiſſes of eternall life! O that hardened and flynty heart of ours, which is not moued, no not with theſe horrible threats of Gods heauie diſpleaſure, but continuing ſecurely in all impiety, neuer asketh pardon for his willfull offending, and amendeth euen as though the Scripture were but lyes, and the diuine Oracles prophane fables! For by thoſe things which haue come to paſſe, and by true demonſtration of Gods holy ſpirit, it is apparant that nothing is more certaine, then that the end of all thinges hangeth on our ſhoulders. Truly great is the force of ſinne, and marueilous is the rage of Sathan in theſe latter dayes, who endeuoureth by all meanes that poſſibly he can, to bring the whole world into a deſperate ſecurity of life, that ſo he may haue many partakers of his torments in Hell, from whence there is no redemption. But how much better had it beene for vs we had either neuer beene borne, or at the leaſt beene voide of reaſon with beaſt and Serpents, or beene diſpatched ſo ſoone as we were borne, if either we enioy not that place, for which we were created; or come not to the celeſtiall Paradice, and to the marriage of our ſpouſe, our Lord and Sauiour Jeſus Chriſt, where ſhalbe the full abundance of all delights, and perfection of all pleaſure?

Wherefore let vs caſt from vs our careles ſecuritie and miſtruſt of the promiſes of God; Let vs renounce the deuill, and all the workes of the fleſh, which are not ſufferable by the word of God, and let vs liſten to the freindly admonition of our Sauiour, Chriſt warning vs to be watchfull at all times, becauſe we know not the hower when our Lord will Luke. 21.
come praying that we may eſcape al theſe things which are to Mat. 25.
come, and may ſtand before the ſonne of man. For if the comming of Theeues and ſtealers of our earthlie goods be to be feared, with how great diligence and watchfulnes, ſhould we ſeeke to eſcape thoſe enemies, which would ſpoile vs of our eternall riches, and kingdome of Heauen? Here we vſe great heed and wiſedome to preſerue our mortall bodies from hurt and danger: but to ſaue our ſoules which are immortall from eternall paines in Hell, we are altogether careleſſe and nothing circumſpect.

And yet more would it beſeeme the children of light, to be more carefull in ſeeking and keeping thoſe things which are Celeſtiall, then the worldlings are painefull in enriching themſelues with ſuch things as they are neither ſure to enioy while they are aliue, nor can aſſure them of any ioy when they are dead. Yea let vs think and perſwade our ſelues, that in the ſight of God it is not ſhamefull, but abhominable, that the elect or choſen people of God, which ſhould be wiſe and circumſpect, ſhall in this care be ſurpaſſed of wicked worldlings: and the more highly we diſpleaſe our God, by how much the things which we ſo little eſteeme, are more excellent then that which they ſo hunt after, betweene which (ſo ſurpaſſing is the treaſure prepared for the godlie) there is no compariſon.

This exhortation though it pertaine to all men at all times, yet now ſpeciallie in theſe dangerous daies, in which we ſee ſo many by ſodaine and ſtrange death to be taken out of the world: and becauſe euery man ſhall die (though the certaine time none knoweth) and ſhall either ioyfullie be ſent among the Diuels to Hell, or ioyfullie to be receaued into the fellowſhip of the faithfull in Heauen.

And to come a little nearer vnto our ſelues, hath not the Lord ſhaken once more ouer our Towne, his rod of Correction ſithence this lamentable accident? namely by the burning of one Edward Burtons houſe and all his ſubſtance whileſt they were in their beds? it is an old ſaying, that when our neighbours houſe is on fier, it is high time to looke to our owne. Gods Iudgements we ſee haue lighted on both ſides of vs alreadie, and ſhall wee be ſtill careleſſe? Moreouer it is not vnworthie the noting, that as on both ſides of the Towne theſe fearefull iudgements haue happened, ſo likewiſe vpon the firſt day of May laſt within the Towne was borne a Monſter, which may well teach vs, that although theſe things haue hapned without the Towne, yet the Monſters for whoſe vglie ſinnes ſake theſe iudgements haue come to paſſe (may ſeeme) to remaine within the Towne. God open our eyes that we may behold theſe things aright, and mollifie our hearts (good Lord) we beſeech thee that we may repent as we ought?

And although I will not particularize the vnnaturall proportions of that Monſter, yet I obſerue that it wanted lippes, to teach vs (as I ſuppoſe) that we want ſanctified lippes to praiſe the powerfull name of our gratious God. Moreouer it wanted the place of euacuation, by meanes whereof the body could not be exonerate or clenſed of the excrements. To teach that whatſoeuer pretences ſhew we make of Religion outwardly, yet the filth of ſin remaineth ſtill within because there wanteth true Repentance in vs whereby our ſoules might be clenſed in the blood of Ieſus Chriſt.

Truly I am perſwaded that in this Towne and the parts adioyning, where theſe Iudgements fell, there is as much ſinne raigning, as there is in a greater parte of the kingdome beſides: but I beſeech God of his infinite mercy that his long ſuffering of our ſinnes be not an occaſion that we plucke his fierce [illegible] vpon our heads, which [illegible] [illegible], [illegible] fearfull act [illegible], and ſo gracious is he [illegible] I doubt the ſame ſentence till be pronounced againſt vs, which our ſauiour vſed, ſaying Woe vnto *Corazaine*, woe, vnto *Bethſaida*, it is better for *Tire* and *Sidon* then for them, at the dreadful day of the Lord.

[illegible] ſentence pronounced by a mercifull Iudge, [illegible] [illegible] like words againſt vs, but will caſt vs into vtter darkneſſe where ſhal be weeping and gnaſhing of teeth: except that he [illegible] his infinite goodnes and great mercie, he call vs home to repentance.

[illegible] the people of Iſrael tremble at the voice of the Lord when he talked with Moſes, [illegible] to all his lawes and ordinances, which [illegible] them, ſo that they might not [illegible] vs the [illegible] of the earth, [illegible] which he promiſeth, that our land ſhalbe [illegible] [illegible] thy Wife ſhalbe widdow, [illegible] thou ſhalt ſit, [illegible] folowed [illegible] wife ſhall ſerue for thy foode. O terrible, dreadfull [illegible] of God, [illegible] the bleſſings [illegible] thankes to the [illegible] things [illegible] liberallie [illegible] caſteth [illegible] of power to turne our Heauen into braſſe, and our earth to Iron: or are we ignorant that, if it pleaſe him not to bring [illegible] ſore vpon vs: yet he can plague vs [illegible] [illegible] Caterpillers [illegible] [illegible] in the bloſſome, or Raine to rot our Corne and

Graſſe,

among the Diuels to Hell, as ioyfull is to be receaued into the fellowship of the faithfull in Heauen.

And to come a little neerer vnto our selues, hath not the Lord shaken once more, euen our Towne, his rod of Correction by this lamentable accident? namely by the burning of one Edward Burtons house and all his substance whilest they were in their beds? it is an old saying, that when our neighbours house is on fier, it is high time to looke to our owne. Gods Iudgements we see haue lighted on both sides of vs already, and shall we be still carelesse? Moreouer; it is not vnworthie the noting, that as on both sides of the Towne these fearefull iudgements haue happened, so likewise vpon the first day of May last within the Towne was borne a Monster, which may well teach vs that although these things haue happed without the Towne, yet the Monsters for whose vgly sinnes sake these iudgements haue come to passe (may seeme) to remaine within the Towne. God open our eyes that we may behold these things aright and mollifie our hearts (good Lord) we beseech thee that we may repent as we ought.

And although I will not particularize the vnnaturall proportions of that Monster, yet I obserue that it wanted lippes to teach vs (as I suppose) that we want sanctified lippes to glorifie the powerfull name of our gratious God. Moreouer it wanted the place of excreation, by meanes whereof the body could not be recontinued or clensed of the excrements. To teach that whatsoeuer shew we make of Religion outwardly, yet the filth of sin remaineth still within because there wanteth true Repentance in vs whereby our soules might be clensed in the bloud of Iesus Christ.

Truly I am perswaded that in this Towne and the parts adioyning (where these Iudgements fell, there is as much sinne raigning, as there is in a greater parte of the kingdome besides: but I beseech God of his infinite mercy, that his long suffering of our sinnes be not an occasion that we plucke his fierce wrath vpon our heades, which [illegible] [illegible] vs, [illegible] [illegible] [illegible] [illegible] full are we, and so gratious is he: I doubt the same sentence [illegible] be pronounced against vs, which was [illegible], saying Woe vnto *Carazaine*, woe vnto *Bethſaida*, it is better for *Tire* and *Sidon* then for them, at the dreadful day of the Lord.

A ſeuere ſentence pronounced by a mercifull Iudge, to be [illegible] will [illegible] more dreadfull times and [illegible] like words againſt vs, but will caſt vs into vtter darknes, where ſhal be weeping and gnaſhing of teeth: except that of his infinite goodnes and great mercie, he call vs home to repentance.

Againe the people of Iſrael trembled at the [illegible] the Lord when he talked with Moſes, inſomuch that they [illegible] to all his lawes and ordinances, which he enioyned them, ſo that they might not [illegible] we the [illegible] of the earth, which [illegible] [illegible] which he promiſeth, that our land ſhalbe fertile, our [illegible] [illegible] ſhall flye before vs [illegible], [illegible] thy Wife ſhalbe widdow, thy [illegible] which [illegible] followed thee, [illegible] wife ſhall ſerue for thy foode. O terrible, dreadfull [illegible] wrath of God, [illegible] and [illegible] hearts haue we that [illegible] the bleſſings [illegible] thankes to the [illegible] all things [illegible] and caſteth no man [illegible] is of power to turne our Heauen into braſſe, and our [illegible] into Iron? or [illegible] that if it pleaſe him not to bring famine ſore vpon vs: yet he can plague vs [illegible] ſend [illegible] to ſpoile our [illegible] vs, [illegible] Caterpillers to conſume our fruits in the bloſſome, or Raine to rot our Corne and

Graſſe when it is readie for the harueſt, or that he can ſend Lice to liue by our fleſh, and Mice in ſuch multitudes, that neither power nor pollicie can keepe them from vs, for thereby he ſhewes his omnipotencie, not in a huge armie of enemies; but in a mightie arme with the weakeſt of his creatures. Hath he not ſent famine to Samaria, ſo that a little Doues doung was worth fiue pence, an Aſſes head ſold for fourſcore ſhillings: deſtruction to Ieruſalem ſo ſharpe, that the mother was faine to eate her Babe to ſatisfie her hunger.

Fire and Brimſtone to Sodome and Gomorrah, a deluge ouer the whole world, with infinite other Cities that haue taſted the plagues for their iniquities: and we thinke to eſcape that haue not onlie practiſed to be perfect in their [illegible] [illegible] vntill we be [illegible]. [illegible] haue almoſt changed their natures and [illegible] become as a [illegible], yet nothing can prouoke vs to repent.

Oh [illegible] with the people put on ſackcloth with Niniuie, [illegible] let Saules become Paules, ceaſe [illegible] to preach, let euerie man amend one, ſo ſhall [illegible] well at the laſt, and ſeeing the ſpirit in the faithfull is willing, but the fleſh weake and blinde to heauenly things, let vs beſeech our heauenlie Father in ſpirituall prayers, that by his holie ſpirit he will baptize vs, and daylie increaſe and ſtrengthen our weake and feeble faith.

And therefore we hartely deſire thee O eternall Father, that thou wilt not ſtrictlie behold vs, though we be not as we ſhould, neither deale with Iuſtice, though we be not [illegible] according to thy will, but keepe vs [illegible] [illegible], illuminate our mindes with the holie ſpirit, by which we may be prepared to all good workes in the holineſſe, and newneſſe of life: that ſo (ſaith Paule) we may [illegible] this wicked world, and be [illegible] Chriſt [illegible] in the [illegible], being found [illegible] with [illegible] our wedding garmentes, we may haue entrance into the Lords marriage, which thou for thy ſweete ſonne and his beloued ſpouſe the Church, haſt prepared and appointed from the beginning of the world. To thee therefore O holy Father, and to thine onlie begotten Sonne Jeſus Chriſt, and to the Holy Spirit our comforter, be all praiſe, honour, and glorie, for euer and euer

Amen.

LAUS DEO.

Hereunto is anexed,

THE LAMENTABLE AND FEAREFVLL BVRNING OF THE TOWNE OF DORCHESTER, vpon the 6. of Auguſt laſt. 1613.

If this dolorous diſcourſe aforeſaid, of Gods fiery iudgement (written by maſter Hilliard) late hapning in Hampſhire, haue any whit penetrated the reader with remorſe, I am here preſumingly bolde (without diſparagement to the Author,) to adde vnto his booke a ſecond ſorrow to our country, a ſodaine calamity late befalne vpon the towne of Dorcheſter in the Weſt of England; the heauy newes whereof, euen ſtrikes trembling hearts of people, that ſo famous a Towne, and the onely ſtore-houſe of thoſe parts for Marchantly commodities, ſhould in leſſe then foure and twentie houres be ruinated by this great commaunding Element, conſuming fier.

Dorcheſter, (as it is well knowne,) is one of the principall places of traffick for weſterne marchants, by which meanes it grew rich and populous, beautified with many ſtately buildings, and faire ſtreetes, flouriſhing full of all ſorts of tradeſmen

men and artificers, plenty with aboundance reuelled in her boaſom, maintained with a wiſe and ciuill gouerment, to the well deſeruing commendation of the inhabitants: but now marke how their golden fortunes faded, and their cheerefull ſunne of proſperitie, eclipſed with the black vale of mournfull aduerſitie: for vpon the ſixt of Auguſt laſt, being Friday, this then flouriſhing Towne of Dorcheſter, about the mid-day flouriſht in her greateſt ſtate, but before three of the clocke in the afternoone, ſhe was couered with a garment of redde flaming fier, and all their Jolity turned into lamentation.

This Inſtrument of Gods wrath, began firſt to take hold in a Tradeſ-mans worke-houſe: for a Tallow Chandler there dwelling, making too great a fier vnder his kettle or lead, tooke holde vpon the melted and boyling tallow, in ſuch violent manner, that without reſiſtance it fiered the worke-houſe, and immediately one roome after another, till the Chandlers whole dwelling was all on a light burning flame.

Then began the cry of fier to be ſpread through the whole Towne: man, woman and childe, ran amazedly vp and downe the ſtreetes, calling for water, water: ſo fearefully, as if deaths trumpet had ſounded a command of preſent deſtruction. Many were the affrights of the inhabitants; amongſt which, next vnto the Chandlers houſe (then all on a fier flaming) was a Ware-houſe of Gun-powder filled into barrells belonging to a marchant of the towne, which to preſerue they much aduentured, and with wet ſheets and other linnen, ſaued the houſe from burning till they had caried the pouder ſafe into the fieldes, otherwiſe taking fier it had bene ſufficient, with one blaſt to haue blowne vp a whole towne, with all the inhabitants therein remaining, but God be praiſed, it was preſerued, and not one liuing creature therein periſhed.

The fier, as I ſaid before begun betweene the houres of two and three in the afternoone, the winde blowing very ſtrong, & increſed ſo mightely, that in very ſhort ſpace, the moſt part of the ſaid towne fiered, which burned ſo extreamely, the weather being hot and the houſes drie, that helpe of man grew almoſt paſt, but yet as in ſuch extremities, people will ſhew their endeuours, ſo theſe amazed towne-men ſtriued to ſuccor one another, but to ſmall purpoſe, for the tyrannous fier had taken too great a head, and likewiſe there was too much want of water.

The reaſon, the fier at the firſt preuailed aboue the ſtrength of man, was, that it vnfortunately hapned in the time of harueſt, when people were moſt buſied in ſheering of their Corne, and the Towne moſt emptyed: but when this burning Beacon of ruine, gaue the harueſt men light into the field, little booted it them to ſtay, but in more then reaſonable haſt, poaſted they homeward not onely for the ſafegard of their goods and houſes, but for the preſeruation of their wiues and children, more dearer then all temporall eſtate or worldly aboundance.

In like manner, the inhabitants of the neighbouring townes & villages at the fearfull ſight red

blazing

blaſing elements, ran in multitudes to aſſiſt them; preferring the deare aduenture of their liues to oppreſſe the rigour of the fier if poſſible it might be, but all to late they came, and to ſmall purpoſe, ſhewed they their willing mindes, for almoſt euery ſtreete was filled with flame, euery houſe couered with the robe of diſtruction, euery place burning beyond helpe and recouery, their might they in woful manner behold marchants Ware-houſes full of riches commodities, being ſhops of ſilkes and veluets on a flaming fier, garners of breade Corne conſuming, multitudes of Linnen and woollen clothes turned into aſhes, Gold and [illegible] melted [illegible] Pewter and Copper, Trunkes and Cheſtes of Damaskes and fine Linnens with all manner of rich Stuffes made [illegible] to increaſe this vniuerſall conſumption, [illegible] would conſume with all things it laid hold of, the fierceneſſe of the fier was ſuch that it euen burnt and ſcorcht the trees as they grew, and conuerted their greene liueries into blacke burned Garments, [illegible] much as Peaches and Flowers flouriſhing in Gardens, but were in a moment withered with the heate of the fier, many liuing creatures as horſe, Swine, poltayne and ſuch like at this wofull time were conſumed into aſhes to the great greife of the beholders, was it not a ſorrow for a trades-man to ſee all his eſtate burning at one inſtant, which he had laboured for twenty yeares before, was it not a ſorrow for a man to riſe rich in the morning, and to be brought vnto pouerty before night and was it not a ſorrow for parents, to ſee the portion of their children thus con-

ſumed,

turned, oh griefe, upon griefe: when this burning [illegible] comes, he ſhewes no pitty, he ſpareth neither rich nor poore: the rich he makes poore, and the poore moſt miſerable. Dorcheſter was a famous Towne, now a heape of aſhes for travellers that paſſe by to ſigh at: oh Dorcheſter wel maiſt thou mourne for thee, thy great loſſes: for never had Engliſh Towne the like: unto this, the value, by the judgement of the inhabitants, without partiality, is reckoned to come to two hundred thouſand pounds, beſides wel nere three hundred houſes all ruynated unto the ground: only a few dwelling houſes that God reſerved, the Church was ſaved, and [illegible] by Gods providence preſerved the people, which to magnifie his name: All the reſt of the towne was conſumed and burned into a heape of aſhes, a ſight ſo lamentable that [illegible] in pitty [illegible] beholding the former eſtate, being now like ruinated Troy, [illegible]. God for his mercy cauſe the beholders [illegible] [illegible] that by the miſchance of this Towne, both us, they, and all others may repent us of our ſins.

Amen.

FINIS.